jutted out or sucked in one way or the other. Though this law holds good with regard to all inert substances in general, the animate world, however, does not appear wholly and entirely subject to those forces. They seem to stand intermediate between the two; and by bringing into play a third force which stands for their individual or collective will, they appear to live and move, more or less, as masters and not as subjects to those forces.

Now, if we try to understand the nature and work of this third entity, we shall, I think, be able to arrive at some reasonable solution of our problem. For arguments* sake let us divide this will into two component parts, namely, the terrestrial and the celestial, or the *Jeeva* and the *fswara,* in the same way as we find in the material world,—there are the centrifugal and the centripetal forces, or the forces of gravity and gravitation. Though the "Jeeva** can by exerting a certain amount of its free will shape and mould the material forces working in nature, according to its individual needs, to a certain extent, its powers seem

limited in a great measure by the terrestrial inertia of matter.

We Have already seen that in order to get born